

THE 47

# INFORMERS LOOKING-GLASS.

In which he may see himself while he is maliciously prosecuting

## Dissenting Protestants.

**A**N Informer is the Spawn of Envy conglutinated to a spiteful Revenge, swelling (by loving the wages of unrighteousness, the root of all evil) to covet his Neighbours Money; and being spurr'd up by the private whisperings of some *Ignoramus*—phantastical—or God-damme swearing Bully, he becomes a meer Changeling, from bad to stark naught, leaving the word of God for his rule, and the way of peace for his path; being elevated and perverted by the Drollery and sophistry of *Heracitus* and the *Observer*, he only makes a jest of Truth, and doth mischief in earnest.

His mark is a debauched life, or a corrupt judgment, an unsettled Calling, a diseased body, or a beggarly Purse; a stiff neck like a *Jaw*, an impudent face like a Whore, or a fiery Nose like *Oliver* the Rebel: look upon the Informer, consider him well.

He is without natural Affections, or Christian Charity; the aged he will not respect, his Father he will dishonour, his Mother he will fright and grieve, his Brother or Sister he will vex and perplex, his own children he will shame and disgrace; he grins like a mad Dog that fawns when he will bite you; he will salute you very courteously when he intends you the greatest hurt; he will declare that he hath no perjury against you, and with the same Tongue he will swear your Goods, from you, or your person into Prison, if he can.

He is a Bughear to the Justices of the Peace, skaring them with a Fine of a hundred Pounds, but considers not that this is not to be levied upon the Justices Goods, but must be recovered by Action, Suit or Plaint; and how little will his swearing be valued there, when he swears for himself to fill his own Purse? and no Jury that are good men and true, can or will give it him by Law,

except the neglect be proved by two honest Witneses, to be against a seditious, disloyal private Meeting, where Religion was but only a Colour or Pretence, but the Design and Practice to contrive Insurrections and Rebellions, which cannot be proved against the peaceable Meetings of all *Protestant Dissenters*.

He considers not what a pitiful shirk he is, to undertake such a suit (impossible to recover) with a Justice; and that a Justice of the Peace need not move or stir for him, except creditable Evidence, as two Witneses, swear it; and how little reason the Justices have to be scared or afraid of these Bughears, let any reasonable man judge.

He swears desperately, That he heard *A. B.* preach at such a time, in such a place, to such a number, against the Law, and not according to the Church of *England*; he considers not whether the Preacher preached true Doctrine, exhorted to holiness, peace, obedience, love, justice and mercy, and that none of all these are against the Law, or the Church of *England*; and that preaching-place, number, which he swears to, is not so much intended by Law: for if only two or three meet under pretence of Religion, and did read the Common prayer, and observed all the Ceremonies of our Church, and under that colour did contrive Rebellion, Insurrection and Sedition, they would be intended and guilty by this Law, notwithstanding the smallness of their number.

He considers not that the Experience of the peaceable Meetings of our *Protestant* Dissenting Brethren this twenty years, is an evidence of their Peaceableness and Loyalty, and that they are not intended, or guilty by this Law; and that his Majesty was graciously pleased, *April 4th. 1660.* to declare a Liberty to tender Consciences, and that no man should be disquieted or called in question for differences of opinion in matters

of Religion, which do not disturb the peace of the Kingdom. And again, in his Majesties Declaration to suspend the penal Laws, It being evident by the sad experience of twelve years, that there is very little fruit of all those forceable Courses.

And again December 12. 1680. His Majesties Royal Proclamation for a general Fast against the danger of *Papery*—to unite the hearts of our Loyal Protestant Subjects, and to continue his mercy, and the light of the Gospel unto us.

He considers not, that after the wise and serious deliberation of our late Parliaments, they have been against his practise; and it hath been declared, that it was their opinion, that the putting the penal Laws in Execution upon Protestant Dissenters at this time, is a weakening the Protestant Interest, and Incouragement to *Papery*.

He is worse than a *Papist*, for a *Papist* will not persecute his fellow *Papist*, though they be divided in divers Convents and Orders, if they keep to the union of their head, the *Pope*.

But the Informer persecutes his dissenting Brethren that are in the unity of the faith, and that hold all the Institutions of our head Jesus Christ.

He is a notorious Lyar; for those Orthodox Divines which our Reverend godly Bishops and learned Clergy account and call with reverence, our Protestant dissenting Brethren, he calls *Jesuits*, *Hereticks*, *Monachicks*, and what not.

He is of Religion a meer Libertine, a Turk in Turkey, a *Papist* in Spain, a Lutheran in Sweden, at Geneva a Presbyterian, an Anabaptist at Munster; in England he would pass for a Protestant, but proves a Canker to the Church of England, the Cat-paw to the Roman Monkey, doing the Jesuits Drudgery, persecuting *Alamod a France*.

He considers not, that he is looked upon as he goes in the streets, as the vilest, basest fellow of the Nation, the greatest Disturber of the Peace, not only in the Protestant Dissenters Meetings, but also in our solemn Assemblies, at our Churches, to Magistrates, Ministers and People, when they come there to call the Magistrates out to look after such Meetings, which shews that they act out of malice, and do contrary to his Majesties good Inclination and Declaration, and the opinion of our Parliaments; and that in the true intent and meaning of the Law, he is forsworn.

He is an Unbeliever, for he believes not that there was a *Popish Plot*, or speaks in favour of it, though the King and the late Parliaments have declared to all the World, that there

was a horrid *Popish Plot*; he believes not the Articles of the Church of England, or doth perfideously against his own belief, in persecuting those Congregations, which in the 19th. Article is said to be the visible Church of Christ.

He considers not how like he is to those Sons of perdition, the Informers of old, nor their Dooms; *Doeg* an Informer was deemed to everlasting Destruction; *Haman* an Informer was hanged, the Informers against *Daniel* were devoured by the Lyons; *Judas* he is like to, and in some cases worse than *Judas*; *Judas* was covetous, so the Informer; *Judas* knew the place, so the Informer; *Judas* directed where they should go, so the Informer; *Judas* had often been at the Meetings, and seemed to have been one of them, so some Informers; *Judas* betrayed Christ, Informers betray true Christians: he is worse than *Judas*; *Judas* said, *What will you give me, and I will deliver him?* the Informers say, You shall prosecute them, or we will prosecute you; the money *Judas* got, was given willingly; the money the Informers get, is by distress, forced against their wills; *Judas* never disturbed the Meetings when a preaching and serving God; the Informers do; *Judas* did not swear against Christ, the Informer swears against them he betrays; *Judas* used no threatnings to the Magistrates to make them take Christ against their wills; the Informers threaten to prosecute the Justices, if they wont do as they will have them: and most Justices say, They would not do what they do, if it were not for the Informers. *Judas* returned back the money he received, but 'tis like the Informer will be hanged first; *Judas* repented of what he had done; but 'tis to be feared, that the Informer, according to his own language, will be damned first; he considers not what a sad end *Judas* had, and he being worse than *Judas*, what his own end will be.

Let the Terror of the Lord frighten his Conscience to leave his wicked ways, that he may repent, and recover himself out of the share of the Devil, and so escape the danger he is like to fall into; and let all true Protestants both Conformists and Dissenters, that are in the unity of the faith, consider this Informer, pity his miserable Condition, abhor, hinder, and disappoint his wicked Actions and Practises; dread and fear the evil effects of his designs, and unanimously with Loyal Hearts and Tongues say, From such Informers and *Papists*, from bad Counsellors and Traytors, from his enemies, and from all Danger,

*God save the King.*

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